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INTERNATIONAL BIBLE STUDY.

February 13th, 1881. *Genesis.* XLI

"And Pharaoh said unto Jo... have set thee over the land of Eg... are lessons in the Bible for al... conditions of men There are less... those who are called to be rul... That a man may be fitted to rul... it is necessary that he should l... over himself. Rather let us say, ... should give the rule of his being into the hands of him to whom it rightly belongs, even God. This is what Joseph had persistently done during all the years from seventeen to thirty. He had an unwavering faith in God; believed that God was his truest friend, and that his highest happiness would be wrought out for him if he allowed himself to be continually governed by the will of God. This will took him into trouble and obloquy and hardship, and the temptation to lose confidence in God mus... often presented itself to him; but ... fully minded to entrust the entire ... of his life to God, and whatever hap... held to the conviction that it would ... *to contribute in some way to the f...* of God's purpose. He had it profou... impressed upon him that God intend... bring him eventually to a position of great authority, and he knew enough of the character of God to be aware that the end which God proposed to accomplish by his agency had regard to the welfare of men. He entered into God's conception of the matter heartily, and learned to desire above all things that he might be useful to his fellowmen. He accepted cheerfully all the humiliations that came to him in his way from the condition of a slave, to that of a prince. He saw so much of the hollowness of human favour and the emptiness of earthly grandeur, that it was a small thing for him to be debarred from it. In like manner, when God would prepare Moses to be the ruler of his people, he sent him into exile among the Bedouins, and assigned him a probation of forty years as the keeper of another man's sheep. In his case there was the temptation arising from the fact that he had come forth from a palace and a throne. The words of our Lord are brought impressively to our notice by these incidents: "He th... will be chief, let hi... last... ...vant of all... ... wheat fall into the earth and die... alone; but if it die, it bringeth fo... fruit.' 'I must decrease and he ... rease.' We are only fit for the honou... ...ometh from man when we are made in... ...lent of it by the honour that cometh f... ...d. If there should be in our day o... ...m God proposes to make preeminently ... viceable ... man, there can be no doubt that he is leading him in a way to wean him from the desire for human glory. It may be that like Joseph he has the hope of being placed ... he shall be eminently useful to his ... ...o tr... ...t t... ...h... ...t... ...ervi... ...God ...pt that ...at it ...usting ... Joseph, I am ...hee shall no man lift ...n all the land of Egypt." ... number of striking ana... ...een ...ph and Christ. Each was ... his brethren. ...ch was sold for a ...ney. Jesus was delivered to death, ...ain and ascended to a throne. ... was delivered to death and mourned ... dead, but at length is seen again, not merely alive, but on a throne. Each from his throne dispenses life; Joseph material life, Christ, spiritual. The blessings dispensed by each are for Gentiles and Jews. Pharaoh constituted Joseph arbiter of the destinies of all the people; the very authority of Pharaoh was assigned to him that he might exercise it. So we read: 'All things are delivered unto me of my Father;' 'The Father loveth the Son and hath given all things into his hand; he that believeth on the Son hath life; he that believeth not the Son shall not see life.' It must have been a grievous trial to some of the nobles of Egypt to see this stranger clothed with such unlimited power, and some of them may have refused to humble themselves before him; but a time came when the only alternative was starvation. What was it that caused Pharaoh to place Joseph at the head of affairs? simply the evidence that he enjoyed the teaching of God. When God shall bear testimony to his servants in the presence of the proud potentates of this age, will they not be constrained to humble themselves before these, or rather before the Spirit of God dwelling in them, and entreat them to save the kingdoms of this world from the impending judgments of God? We cannot but admire the faith displayed by Pharaoh. During the seven years of abundant harvests there would be many who would attempt to explain this on natural grounds, and represent it as very doubtful that there should be seven years of famine. Joseph was thirty years old when he stood before Pharaoh. Here is another point of analogy between Joseph and Christ. Zaphnath Paaneah means 'the saviour of the age." Joseph is brought into relations of an intimate character with another Potipher. He marries the daughter of Potipher the priest of On. We can hardly doubt that his bride embraced his own religious views. ...ave him his distinction was that God ...him, and through him had put a ... the gods of Egypt, none of ...wn the approaching ...w to escape it. The ...g the highest testi... ... Joseph's religion. ..., a city in Egypt, ...to the Judaic faith in

...LY REVIEW.

—Here is what our contemporary the *Times of India* thinks:

"What a dreary world this would be, if the editor of the *Bombay Guardian* had the direction of our amusements! One week we find him solemnly inveighing against the wickedness of dancing, and another expatiating on the sin of some other equally harmless amusement."

The Editor of the *Bombay Guardian* once had the idea that life would not be good for much without the Opera, the ballet, and champagne and maraschino and Havana cigars and Balzac and other things not quite so mentionable. But there came a moment when he found that he had all along been making a great mistake with regard to the nature of happiness and the things which minister to it. He then found that he who had created him had created him for very different and far higher joys than he had hitherto been seeking and esteeming. We would not care to have the direction of the world's amusements, for we are well aware that the ruling tastes of men are not to be dispossessed except by the force of a superior attraction. They must come to the knowledge of something more fitted to satisfy, before they will recognize the insipidity of what they now crave. Why is it that people are so surprisingly sensitive when any thing is said against their amusements? It looks very much as though there were something within, testifying to the hollowness of what they call enjoyment; as though they wished to be deceived. They are angry when remarks are made fitted to weaken them in the battle with the inward monitor. The occasion for the apostrophe of our contemporary, was our notice of the fact that a fourth officer had lost his life within a few months through polo-playing. We ventured to suggest that the amusement was too costly. Our contemporary does not think so. What is an occasional death weighed in the scales against the excitement that polo-players value? We do not deny that hazard or danger is an important educational agency and tends to the development of

good qualities in man as well as in the inferior creation. But in the choice of our sports, it is certainly not in accordance with the law of love to our fellow-men, that we should encourage them in playing games where the hazard is so much greater than the advantage, as would seem to be the case in polo-playing. Of course, the proposal to raise money for the enlargement of the Bishop's school by means of theatrical performances, is all right in our contemporary's estimation.

—We do not often make room for poetry, but we have placed among our selections this week a piece in which a contrast is drawn between the honours awarded to a Sarah Bernhardt and the treatment ususlly bestowed on persons of similar morals who [illegible] the same shining abilities. The lea[illegible] papers of America, not co[illegible] this actress, are exceed[illegible] Christian ministers an[illegible] fall down and ackno[illegible] that an idol should [illegible]

—We are favoure[illegible] of the United Presb. M[illegible] At the nine stations occ[illegible] sion there are ten Europea[illegible]naries and three other European agent[illegible] 36 Native agents. There were baptized during the year 26 converts; communicants 360; Chr. community 601. There are 109 orphans under the care of the Mission. In 83 schools there is an average daily attendance of 2,675 pupils. Attendance at the Sunday schools, 1036. The three medical missionaries report altogether, in connection with four dispensaries, no less than 85,253 patients; surgical operations, 2,052. Dr. Shepherd of Oodeypore, was ordained in October last in the Ajmere Mission Church. Ulwur, a new station, was taken up at the request of Mr. St. Dalmas, who had been obliged to leave, through domestic affliction. The Report shows that attention has been given to itinerant preaching, zenana visitation, pastoral work, and in fact to all the usual departments of mission work. Some extracts from the Report will appear in our Miscellany.

—A friend has sent us an extract from the *St. James' Budget*, entitled "Some results of Nonconformist success." The Nonconformist success particularly referred to is the passing of the Burials Bill. The Budget seeks to make it appear that in getting this bill passed the Nonconformists have simply been playing into the hands of the Roman-Catholic Church; and that all their opposition to the Established Church, so far as it may be successful, will have but this result. We have yet to learn that the result of the Burials Bill has been to the special advantage of Romanism. If we may judge from this article, the Nonconformists are rapidly losing ground in England, 'their youth having a strong tendency to desert them for the Roman or the Anglican Communion.' It does not consist with what information we have on the subject, that there is any tendency on the part of Nonconformist youth to go over to Rome; but we believe that there has been for two or three years past, a movement on the part of such to the Anglican Church. We suppose the explanation of this to be that there has been no special power of the Spirit witnessed in the Nonconformist Churches during the last two or three years. With regard to worldly amusements and associations, there is not so rigid a standard in the Church of England as in dissenting churches; and unless the young people are met by a powerful work of the Spirit at the time when they begin to assume the liberties of manhood, there will be the tendency to go where the rich and influential are most found. The kind of influence that induces many to join a Masonic body, makes itself felt in the matter referred to. Of course, there are others who go to the Engish Church instead of the church of their parents because of their conviction that the ritual of the En[illegible] [illegible]help t[illegible] [illegible] Hea[illegible] he is[illegible] Church[illegible] forms[illegible] people,[illegible] the do[illegible] and [illegible]n giving the Roma[illegible] tages not possessed by oth[illegible] history of the Church of [illegible] been no parallel instance [illegible] of evangelical relig[illegible]n. Notwithsta[illegible] tremendous immigration of foreig[illegible] tions, mostly Romish, Protestant[illegible] U. States has much more than he[illegible] The Wesleyans of England are not incr[illegible] ing in number, but the Methodists of Americ[illegible] have been building for many years on an average, one and a half churches every day. In view of such facts, we cannot attach much importance to the vaticinations of the *St. James' Budget*.

—A friend who addresses us in terms of kind appreciation, favours us with a number of suggestions regarding the 'get up' of the *Guardian*, which he thinks might be improved in several respects. We admit the value of his suggestions, but we do not think our publisher will see his way to adopt them just yet. In sustaining a religious paper in a land where comparatively few are like-minded, there are difficulties which one must meet as best he can. The question is not what would be best? But, what would be best under the circumstances? The suggestions of our kind correspondent will however be borne in mind.

—Under the head of 'Occult Phenomena' the *Sunday Mirror* says:

A writer in the *Indian Antiquary* states that the belief in occult phenomena is found among Hindus, Buddhists, Mussulmans and even Roman Catholics. "The annals of the Roman Catholic Church contain the evidence of eye-witnesses that SS. Philip Neri, Ignatius Loyola, Dominic, Teresa, and several others, when in prayer and ecstatic adoration, were at times lifted up from the ground and suspended in air without support for longer or shorter periods." It is in Hindu and Buddhist books that supernaturalism is elevated to the status of an art. The Buddhist stories are full of miracles. In fact, some of them are for this reason found to be too tiresome to the general reader. The power generally ascribed to holy men is that they could move in the air from place to place. This was the result of *samadhi* and a deep and difficult course of religious austerities. Fa Hian observes that Rahats continually fly, and that the men of India "frequently see persons come flying to the temple, (some rock temple), the religious men occupying the upper chambers are constantly on the wing." The acquisition of this power, as we have said, is made with great difficulty, but when once made, it is not difficult to untilise it in the cause of religion. The flying feat depends upon a simple energy of the will.

Our contemporary does not tell of any good that was accomplished by these phenomena. We do not see that men would be [illegible]ff for having the power to lift [illegible]n the air without mechanical [illegible] On the supposition that God [illegible]to bestow some extraordinary [illegible] men, it seems likely that it [illegible]wer of a kind to benefit some [illegible]t man wants is the ability to [illegible]s own proclivity to evil. The Lord Jesus wrought many wonderful works in attestation of his divine mission, but they were all of a beneficent character, at the same time that they adumbrated the greater works of a spiritual character to be wrought by the Holy Spirit, for whose Mission his own life in the flesh was preparatory. Is a man enslaved to the drink appetite? to opium? to a violent temper? to pride? to self-will? to covetousness? to ambition? to sensuality? Is he insensible to the voice of God? to the peril of his soul? Is he under th[illegible]minion of the things of time and [illegible] Then surely it is not the art of [illegible] that he needs to master; what he [illegible]eliverance from the thraldom of [illegible]nd sin and unbelief.

[illegible] *have received the following letter* [illegible] a gentleman connected with the B. I. [illegible] Co's. Str. *Abyssinia*:

"You may remember that about the middle of September last I called to bring you a message from Mr. Pinkerton, an American Missionary who embarked on this vessel at Delogoa Bay for Inhambare, but was over carried thro' stress of weather and landed in Zanzibar where I last saw him in August.

After another failure he with his compatriot Mr. Jourdan managed to effect a landing to effect a landing in Inhambare somewhere about the end of September, and then proceeded on foot. They were shortly overtaken by fever which proved so malignant that when about abreast of Cape Lady Grey—inland—(a little north of the 23rd parallel S. Lat.) poor Mr. Pinkerton succumbed to its effects. Mr. Jourdan was also in a state of great physical weakness, but contrived to reach the sea, for the fresh air of which he, having been a sailor, naturaly sought;—and coasting Southward again he proceeded to Inhambare, where he was scarcely to be recognized by those who had seen him but about 2 months before. He then went on by Steamer to Delogoa Bay.

Altho' Mr. Pinkerton's sojourn with us was very brie[illegible] was s[illegible]ciently long to gain more than res[illegible] [illegible]ro[illegible] board, and the sud[illegible] [illegible]an one hear[illegible] [illegible]ss."

We le[illegible] [illegible]he *Missionary Herald* for Januar[illegible] Rev. Mr. Pinkerton, mentioned [illegible]bove letter, died November 10th. [illegible]t a young wife and children at Chicag[illegible] year, reaching Natal from Americ[illegible] 2nd. He was on his way to open the [illegible] Mission of the Am. Board in Umzila's kingdom. Mr. Pinkerton had previously spent ten years as a missionary of the Board among the Zulus and seemed admirably fitted for the new mission assigned him.

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—A LETTER from Calcutta, Jan. 31st says: "Bishop Merrill left us yesterday for Madras, He preached here on Friday evening to an appreciative audience. Gave a solid address on 'Law and Gospel.'"

—THE *War Cry*, the official Gazette of the Salvation Army, in its issue of December 30, contains a retrospect of the work of the army during 1881. The *War Cry* has attained a circulation of 110,000. There is a movement to furnish a new printing machine, costing £1,500, to print 15,000 co[illegible] hour. Training institutions to [illegible] and female officers for the wo[illegible] known the Gospel, have bee[illegible] An expedition has been sent t[illegible] a good report received from [illegible] Ireland, and the extent of th[illegible] there is said to be remarkable[illegible] whole towns and districts have [illegible] and thousands have been awaken[illegible] fessed salvation. Magistrates, Superintendents of Police, and Recorders testify to the reformation wrought in many towns through the labours of the Salvation army. Perhaps the most remarkable thing about this movement, designed, as it is, specially to influence the lowest classes, is that the standard of Christian privilege and obligation is a good deal higher than in most of our churches. Speaking of its own success the *War Cry* says:

"When it is remembered that the [illegible] is *intensely religious*, advocating the possible forms of *devotion* and *holi*[illegible] ing all the varied kinds of *ficti*[illegible] and pernicious, that its readers c[illegible] who have been heretofore accusto[illegible] *nothing at all, or only the lowest debasing literature*: that it has, to our knowledge, been the means of the *conve*[illegible] many souls and the *awakening* of slumbe[illegible] churches, this success will be considered *gratifying* as it is *marvellous*. The remarkable incidents contained in it, couched, as they often are, in language which to some may appear eccentric and extravagant, are the very means by which we attract the attention of those who would be otherwise indisposed to read the solemn, instructive, and warning truths of the Gospel.

—WE invite the attention of our Bombay readers to the announcement concerning the meetings to be held on Monday and Tuesday next under the auspices of the Bombay Missionary Conference. The special object of these meetings is to lead the Christian community to take a deeper interest in the work of Missions, and to relaize the obligation resting on all who name the name of Christ to be 'lights' in this dark part of the world, 'holding forth the word of life.'

—THE Rev. Messrs. Wood and Macdonald, of the Inskip party, are expecting to reach Bombay to-day, and will hold services tomorrow and during th[illegible]ning [illegible]ek according to th[illegible] [illegible]d in another column.

—THE Home Rule[illegible] policy of obstruction, talking aga[illegible] so as to hinder the House from a[illegible] resolution, have brought upon them[illegible] the judgment that has now overtaken [illegible] It was madness on their part to [illegible] that the House of Commons would [illegible] itself to be fooled day after day in this [illegible]n. Their speech, which was not silver but brass, has had to give way to the gold of an enforced silence, and the House of Commons has become itself again. It remains to be seen what will come of the coercive measures that are at length to be tried in Ireland. The people of God should be much in prayer at this time that bloodshed may be avoided, and measures adopted that shall be for the best interests of Ireland and of England.

—A FRIEND has sent us the following extract from the *Aberdeen Free Press*. For reasons already expressed we do not see our way to accept Prof. Robertson Smith's view, even though sanctioned by Dr. Delitzsch:

Professor Robertson Smith has just got a [illegible] valuable [illegible] in the person of Pro[illegible]s [illegible] he [illegible] *Penta*[illegible] *duced.* [illegible] between [illegible] forma[illegible] ry only [illegible] theme [illegible] al re[illegible] earth was for the [illegible]pete in itself as soon as it [illegible]se, and was taken up in the [illegible] [illegible]tains not only history, but [illegible]es of a nation's life. It was absolute[illegible]ary that the rules of life given once [illegible] revelation should receive specifica[illegible] modifications not only in the life time [illegible]e mediator of the law, but also after his [illegible]ime by means of authoritative interpretations and legitimate developments made through the agency of men duly called to the task. Such specifications and modifications of the law could in all good faith be referred to the same source of revelation with the foundations, handed down from an earlier age on which they rest. The Thora reflects a thousand years of progress, during which the Mosaic law was moving onwards in the consciousness and praxis of Israel. We grant that it contains the final results of this progress, but this concession only confirms in us the conviction that its basis is of Mosaic origin, and has the character of revelation, without which it is impossible to to compre end the people of the law, the religion that speaks in the songs of Deborah, David, &c., and Old Testament prophecy,"

Readers do not need to be told that all this is literally and exactly in accordance with the view Professor Smith has propounded. It only needs to be added that Professor Delitzsch, whose scholarship none will question, is recognised as the very pillar of Evangelicalism in Germany; and thus his testimony cannot be decried, like that of certain other scholars, by the cry of rationalism.

BOOK NOTICES.

"THE letters to a Quaker Friend on Baptism," by the Rev. Wm. Taylor, were written by him on his return voyage from Brazil. What was meant to be a private letter swelled to the dimensions of this book. We do not feel called upon to pronounce concerning the value of the arguments brought forward in this book. Mr. Taylor, in all his writings, has the art of arresting the attention of the reader, the originality of his mind expressing itself in phraseology that is any thing but conventional and stereotyped.

"Memorials of Frances Ridley Havergal," by her sister. Though but a few months have gone by since this Memoir saw the light, it has already gone through many editions. Not many writers of our day have inspired such a heartfelt interest, in Christians of every denomination, as Miss Havergal. It is delightful in this day when so many of our literary magnates ignore the responsibility to God connected with the use of their talents, to see a lady like Miss Havergal consecrate without reserve her gifts, time and reputation to the advancement of the Kingdom which is "righteousness, peace and joy in the Holy Ghost." Miss Havergal was one of the bright stars [illegible] hand of Him who walketh in the [illegible] the golden candlesticks. Before [illegible] [illegible]morials we may be per[illegible] two about her por[illegible] the threshold of the [illegible]en a likeness in which [illegible]dwelt in the original [illegible]n this. That there is [illegible] of a soul characterized [illegible] the Holy Spirit, will be [illegible]on capable of appreciating it, by co[illegible] this portrait with any of those beau[illegible]ces that have been given to us by Ra[illegible]nd other masters of the 16th century. [illegible]e is a look here that affects one like a st[illegible]n of exquisite music, or rather like a cluster of promises from God's own word.

Miss Havergal was born in 1836. In her 14th year she was sent to a boarding-school, the mistress of which was deeply concerned not merely to secure to her pupils the needed intellectual qualifications, but to bring them to a saving faith in Christ. We know of schools where the conception as to what is chiefly needed seems to be to prejudice the children against all other bodies of Christians except that to which the teacher belongs, and send them forth fully determined never to enter a place of worship not connected with "the Church." In this school Miss Havergal received very profound impressions as to the blessedness of being in Christ, impressions that did not leave her until she gave herself to Christ, and began to regard him as her own. For many years, however, she failed to apprehend the fulness of Christ, failed to recognize the simplicity of the way of faith, and, as a matter of course, failed to make that unreserved surrender to which we are constrained by the sense of Christ's love. In 1865 she wrote thus:

I think the great root of all my trouble and alienation is that I do not now make an unreserved surrender of myself to God; and until this is done I shall know no peace. I am sure of it. I have so much to regret. A greater dread of the opinion of worldly friends, a loving of the world, and proportionate cooling in heavenly desire and love. A power utterly new and unexpected was given me [singing and composition of music,] and rejoicing in this I forgot the Giver, and found such delight in this that other things paled before it. It need not have been so; and, in better moments, I prayed that if it were indeed hindering me, the gift of song might be withdrawn. And now that through my ill health it is so, and that the pleasure of public applause while singing in the Philharmonic concerts is not again to exercise its delicious delusion, I do thank him who heard my prayer. But I often pray in the dark as it were, and feel no response from above.

A little book that came into her hands in 1873 called "All for Jesus" was the means

of showing her a fulness of attainable blessing that she had not supposed to be the privilege of the Christian here below. She sought and found this fulness and henceforth her whole life was lifted into a region of sunshine. She says :

There must be full surrender before there can be full blessedness. God admits you by the one into the other. I was shown first that the blood of Jesus cleanseth us from all sin, and then it was made plain to me that He who had thus cleansed me had power to keep me clean; so I just utterly yielded my self to him, and utterly trusted him to keep me.

Again :

Have we not been limiting 1 John I. 7, by practically making it refer only to the remission of sins that are past, instead of tak[ing] the grand simplicity of " cleanseth us [from] sin ?" *All* is *all* ; and as we may t[rust] cleanse us from the st[ain] may trust him to clea[nse] filement ; yes, all ; if [we] this most precious pro[mise] take it in its fulness [for] application and power [for] power to keep; we look [not] at his omnipotence. W[e] be drawn beyond which h[e] very keeping implies total he[lp] without it. and the very cleansing [is] defilement without it. It was that one [word] cleanseth ' which opened the door of a v[ista] of hope and joy to me. I had never se[en] the force of the tense before, a continual pr[esent], always a present tense, not a present which the next moment becomes a past.

The Lord now wonderfully used her in personal intercourse with friends. Here is an illustration :

Perhaps you will be interested to know the origin of the consecration hymn, " Take my life and let it be." I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, ' Lord give me all in this house.' And he just *did*. Before I left the house every one bad got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with '*Ever*, only, all for thee.'

Henceforth she lived in the power of this consecration, ' singing words which she felt and loved,' and ' sacrificing every thing to *clearness of enunciation*, a point which we commend to the attention of all who wish to glorify God in singing. We must reserve till next week further notice of this book.

" Salvation and Faith, viewed from the Christian and Hindu standpoints ;" by the Rev. D. Whitton. This is No. 3 of Papers for Thoughtful Readers, issued by the Bombay Tract and Book Society. We have read this pamphlet with much pleasure. It is written in an excellent spirit, and much important thought is packed away in a small compass. Salvation, as understood by Christians, is shown to be a very different thing from what Hindus understand by the term. The salvation proclaimed by the Hindu Philosophical systems is salvation from ignorance, especially from that ignorance which makes a man suppose that any thing else exists besides God. Christian salvation is from sin and its entailments, and embraces the whole man, body, soul and spirit. Hinduism, making no account of the body, proposes to save man, after innumerable transmigrations, by disentangling the divine essence in him and letting it return to God where it belongs. " In a word, the shastras save nothing that needs salvation ; but they save the *jivatma*, which being a part of the supreme Essence, and therefore always pure, does not need to be saved at all." The striking difference between the Hindu idea of faith and the Christian is also indicated. But we beg to refer our readers to the work itself. It is a good book to keep supplies of to give to th[ose] wh[o] [in]quired F[or] th[e] N[ew]

The

SATU

THOUGHTS ON RE[VELATION]

" And I saw another ange[l] a loud voice. Fear God [and] him ; for the hour [of] his judgme[nt] and worship him that made hea[ven] earth and the sea and the fou[ntains] waters." xiv. 6-7.

This angel has the everlasting Gospel, [the] glad tidings of salvation, and in order that men may give heed to that glad announcement, he produces a world-wide recognition of the fact that God is about to appear in judgment, that great and glorious Being whom they have not feared or honoured, and who is specially indignant with men because, having heard of His love in Christ, they have made light of it and followed the devices of their own hearts, They are to fear him and give glory to him, abandoning the idea of their own goodness and strength and greatness. How little fear of God is there among men, even among men who have had an open Bible for generations and ages. What multitudes who belong to the influential classes in England and America and other lands, stand a thousand times more in awe of man's opinion than of the judgment of God. When the alternative is between offending society or offending God, it does not take them a moment to decide against God. What do we learn from the account of this angel and his mission ? It seems to show us that at the time referred to, whenever that may be, men will be suddenly made aware that that same Jesus whose invitations they have disregarded and spurned, is actually on the throne of heaven and is coming with all the holy angels to execute judgment upon those who know not God and obey not the glorious Gospel of Christ. Actually to see with their bodily eyes a glorious Being upon a throne in the sky, would not produce this conviction; something or other would be necessary to cause the people of all lands to connect with this the idea of Christ spoken of in the Gospels. Whatever the particular event that is to produce this world-wide conviction that God is about to judge men for their rejection of his Son, it is doubtless the same event that is spoken of in connection with the opening of the fifth seal, in Ch. vi. 9-17, the day of the wrath of the Lamb. We see there the alarm inspired by impending judgment, though we do not see the actual infliction of the judgment. When we look into the Gospel do we find any indications of divine power available for the accomplishment of such universal conviction ? We find in the Gospel promises of infinite power available [for the] attestation of the Gospel, when once [it is] enthroned in the hearts of [men]. " All things are possible to [him] that believeth." " All power in heaven [and] in earth is given unto me ; go ye therefore [and] preach the Gospel to every creature." [What] is the exceeding greatness [of his power] to usward who believe, according to the power which he wrought [in] Christ when he raised him from the dead [and] set him at his own right hand." " He that believeth on me the works that I do shall he do, and greater works shall he do ; because I go unto my Father and whatsoever ye shall ask I will do it." The only thing that hinders the manifestation of the utmost power of God in connection with the Gospel, is sin in the form of unbelief, there where Christ has a right to expect faith. When Christ cometh shall he find faith on the earth ? The only place where he can expect [to find it] is the church, especially that portion which is most emancipated from [error]. When believe that Christ is the [Son of God] that he is on the throne ; that he [will] again to judge the nations of the [earth] but has any body got the faith which [would] enable him to apprehend just how [he] will come, and open the door for him ? But Prophecy speaks of a morning star. The morning-star is the harbinger of the approaching sun. There is to be the sign of the sign of the Son of man before his actual appearing. What says Peter ? " Prophecy, a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." The approach of summer is indicated by the signs of life that appear in nature, descried by the observant. Who can read the 2nd and 3rd chapters of Revelation, without being impressed by the evidence that the Spirit of God is there setting before the children of God the great prizes that should awaken them to vigour of faith, such as shall bring the New Jerusalem down from God out of heaven ? " Worship him that made heaven and earth and the sea and the fountains of waters." Men are engaged at this day in the exploration of nature in all her departments ; and it really seems that the less they can discern of God in his works, the more [pleasure] they have in their researches. [The] spea[kings] in the Gospel is [not] men cann[ot] [tread] the fallen leaves of the autumnal [forest] under their feet, without treading [on] which speaks of the God and Fat[her] of our Lord Jesus Christ.

[REMI]NISCENCES. CVII.

Diary. [—] New York.

Jan. 23. Of sovereign importance in the life of faith is the knowledge of sin. But no man is in a better way of knowing what sin is than he who seeks to live that life. The Antinomian is self-indulgent not because of a sense of the love of God in his soul, but because of his amity with sin. What makes the love of God

so affecting a motive is that it is accompanied by a profound hatred of sin. The life of faith requires that we should live with perfect openness of heart to our Saviour, displaying all sins to his eyes, and receiving in his forgiveness the strongest of all principles to break the power of sin. But if we hide any sins from this blessed Purifier, we shall be without the sense of forgiveness. So that just according as we have an enlightened desire for holiness, will we be zealous in searching for sin as for hid treasure. I John I.

It is impressed on my mind that to-morrow is to be a day of vast importance. That God even mine own God, is to give us the [illegible] and manifest forth his glory. [illegible] three prayer meetings of the bre[illegible]

24. To live by faith is to be a[illegible] in all places, under all circum[illegible] Thy will be done. Our Saviour[illegible] strengthened by a manifestatio[illegible] We learn from this how we[illegible] strength, and how manifesta[illegible] faith, and these, not by seekin[illegible] trusting to God. We must ceas[illegible] them as food of faith; we must [illegible] claim them; then we shall have them. Hav[illegible] had this morning two of the meetings, an[illegible] precious ones they were, The last especiall[illegible] was a heavenly place in Christ. We spent a[illegible] hour on our knees and then had a profitabl[illegible] interchange of thought on the subject of faith.[illegible] —Jesus was in the third meeting. We wer[illegible] six; and I trust he glorified himself. I feel tha[illegible] the exercises of this day have awakened a ne[illegible] feeling in the seminary.—The Holy Ghost [illegible] never in a hurry. It is of supreme importanc[illegible] for us not to use precipitation in our words o[illegible] acts. Haste implies weakness, an[illegible]pir[illegible] of God is all-powerful, and holds [illegible] heart of man; and when he [illegible] me to say, He will make tim[illegible] to say it. My custom is to si[illegible] talk, and to talk when others a[illegible]

Watch, said Bro H. to me. (A [illegible] afterwards went sadly astray.) It is [illegible] the word for me. But I will watch wit[illegible] as a sentinel who is attended by an A[illegible] One. I never felt a more ardent desire [illegible] every thing in God's hand. It is my jo[illegible]t he can turn my heart as the rivers of water. [illegible]et God be glorified is the passionate desire of my soul. I feel as though I would have him tread me as a worm under his feet, if I indulged other desires. But it is He who has made my mind's inclination what it is, and he will take care of his own work. What is it to watch? to exercise faith in God. Faith is our shield. Self-confidence is our ambush.

"Teach me to do thy will." Many Christians know the will of God and think it is left to them to do it, and are most wretched in their impotence. Happy moment when they discover that God is waiting to teach them to do it. 'Learn of me,' says Jesus.

26. I am continually called to admire how God uses me. Certainly his dealings the last fortnight are calculated to teach me that all he wants is that I should be passive in his hands, having no will of my own. Looking back on this day, I see consummate wisdom manifested in the distribution of my time and employments, the direction [illegible] goin[illegible]ut and coming in, &c.[illegible]

[illegible] *brethren with whom I spent* [illegible]n conversation and prayer. Wou[illegible]n think it of highest importance [illegible]is young bride, in view of the fact [illegible]re to be a lifetime together, to give [illegible]the good qualities and graces possible.[illegible]milate her character to his own? Much [illegible]eternity. Better to be wretched unde[illegible]nfluence of strong aspirations after holin[illegible]n though unbelief be the door that shuts you in to that misery, than to have that peace which arises from the absence of desire. I enjoyed a good deal of peace during my Christian course, but it was the peace of self-complacency. The door of unbelief was before me, but I did not know it, for I was making no effort to pass on. [I supposed that I had the proper normal experience of the Christian.] The heart of God is the fountain of all good influence; and if we would do good, we must come there. Thus we may irrigate the world, and a broad stream shall flow through our own souls also. Brother Parker appears to have been greatly blessed. The prayer of the 17th has been answered. He is up two hours before day to read the word of God. To-day, have heard good news from Bro. Mills. Light has broken in upon his soul; it seems to him he has been blind hitherto.

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[illegible] villa, and I have not realised any thing so [illegible]like since coming to India.

[illegible]ammd is some 12 miles distant, and [illegible]0 fe[illegible]ber. We have no time to go [illegible]liged to hurry back and [illegible] is coming to dedicate [illegible] days. My predeces[illegible], gained a very strong [illegible]ns (some in high posi[illegible] to which he has been [illegible]h regret is expressed at [illegible]

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[illegible]erable wealth, they [illegible]arnest and devoted Chris[illegible]at interest in the spread of [illegible]freely of their substance [illegible]d besides, doing consider[illegible]eaching them[illegible]lves. At Coimbatore [illegible] the entire cost of a preacher, and [illegible]ntain an excellent day school, main[illegible]e benefit of the children of their own [illegible]ployees. In the evening I had the privilege of preaching in the school room to a goodly congregation. Next morning we started for this p[illegible]ce, and after an hour's ride by rail, and 4 or 5 hours hard riding by tonga, we arrived at this delightful spot, 6000 feet above the level of the sea. Mr.——, another partner in the from above referred to, travelled with us from Coimbatore, and on arriving here took us to his own beautiful home, where we are most kindly entertained. In the evening after our arrival, we attended a Bible Reading Service, at which about 20 persons were present, and we greatly enjoyed the privilege of meeting with those who had sssembled in the name of the Master for the study of the word and prayer. "It was good to be there."

I believe these good people, including our kind host and his excellent lady, are nominally, or denominationally, "Plymouth Brethren," but they are P. B's. of a very different stamp from those we sometimes meet with. These have "studied and followed the word" to some good purpose, and have so correctly interpreted the spirit of the Master that they gladly extend the hand of Christian fellowship to *all* who love our Lord Jesus in sincerity." On Sunday morning we attended a "Believers' *meeting,*" for *worship,* and breaking of bread, at which some 30 or 40 persons were present. At the commencement of the service, we were invited by "the rulers of the synagogue, if we had any word of exhort[illegible]ion for the people to say on"; (xiii Act 15,) whereupon we gladly availed ourselves of the opportunity of "persuading them to continue in the grace of God, and go on unto perfection."

In the evening I had the delightful privilege of pourtraying to a large congregation, some of the glorious characteristics of "my Beloved, my Friend," V. Cant. 16.

Amongst other things illustrative of the Catholicity of these "Christian brethren" I may mention that that they generously gave their Sunday evening collection, and promised to supplement it with a special collection next Sunday, in aid of our new Church in Madras and in addition to this our noble host had previously rendered most valuable financial help in starting the enterprise. "Behold how good and how pleasant it is for brethren to dwell together in unity."

The climate of Coonoor is most invigorating, quite cold, except for a short time in the middle of the day, and even then we find it quite comfortable to keep in the sun, whilst in the evening, we are glad to sit in the cosy parlor, with doors and windows closed, and a bright fire blazing forth from the open grate, and at night, in a bed, two or three g[illegible]od heavy blankets are quite desirable.

The home of our host is built and furnished very much after the style of an English suburban villa, and I have not realised any thing so [illegible]like since coming to India.

[illegible]ammd is some 12 miles distant, and [illegible]0 fe[illegible]ber. We have no time to go [illegible]liged to hurry back and [illegible] is coming to dedicate [illegible] days. My predeces[illegible], gained a very strong [illegible]ns (some in high posi[illegible] to which he has been [illegible]h regret is expressed at [illegible]

[illegible]t health, and quite hopeful, as I en[illegible]w field of labor.

[illegible]us and believe me yours,

I. F. Row.

NOTICES.

THE following is the programme of the meetings of the BOMBAY MISSIONARY CONFERENCE, to be held (D. V.) on the 7th and 8th of February.

Monday the 7th, at MAJOR OLDHAM'S, Prayer meeting, at 7-30 A. M.
" in the GRANT ROAD THEATRE,—Missionary Sermon, by Rev. C. W. Park, at 8 P. M.
Tuesday the 8th, at the FREE CHURCH MISSION HOUSE, Gowalia Talao, Prayer meeting, 7-30 A. M.
(Conference Meeting 8-9 A. M.)
" in the GRANT ROAD THEATRE, general public Missionary Meeting, with Music and Addresses, 8 P. M.

APPOINTMENTS for to-morrow: Grant Road M. E. Church, 8-30 a. m., J. A. Wood; 6 p. m., W. MacDonald.——Dean Lane, Fort: 11 a. m., Geo. Bowen; 6 p. m., J. A. Wood.——Mazagon: 11 a. m., W. MacDonald; 6 p. m., O. Shreves.

The Rev. Messrs. Wood and MacDonald will conduct special servicee at Grant Road Church, Wednesday, Thursday and Friday next: morning services at 7 o'clock, and evening services at 7-30 p. m. All are invited to attend.

We have been requested to intimate that the needed funds for the Lahore mission, (Rev. Mr. Shaw's,) have been supplied.

RECEIVED for Bassim Mission, from Mrs. S. Rs. 6; from W. J. V. S. 12.

Epitome of News.

SATURDAY, JANUARY 29.

—*Zion's Herald*; Washington: The President-elect, Gen. James A. Garfield, is well known here, having been a resident for many years. No man stands higher in the estimation of the best citizens. He is a professing Christian and leading member of the Christian Church, frequently called Campbellites. In this city that denomination has only one little church, a frame

building, with a select membership and Gen. Garfield has been one of its faithful members. It is scarcely necessary to add that he is well educated and cultured, as is also his wife. He is known as a worker in Christian and benevolent movements, and can preach an able and eloquent sermon, too. He is the first man of this kind who has ever been sent to the White House. It is a question if he is not the first professing member of a Christian church that has ever been thus honored. General Grant is a Methodist in all his sympathies, and so is President Hayes. Both have regularly attended Mathodist churches here with their families, but still they are not members of the church. Neither was Lincoln, nor Andrew Johnson. In fact, our Presidents have not been pious men, although it is said that Washington used to pray for victories in war, and was nominally an Episcopalian after the English idea.

—*Bombay Gazette*: "Take fifty gallons [redacted] water, two gallons of honey, five ou[redacted] bruised ginger, five ounces of [redacted] Boil this mass for half-a[redacted] yeast, and let it ferment[redacted] teen days. And six o[redacted] bruised, spirits and grai[redacted] convenience. For colou[redacted] of cochineal to the fifty g[redacted] result? It is nothing el[redacted] champagne," that requires [redacted] to be put in the proper shape[redacted] adorned with gold and silver p[redacted] propriate labels denoting the v[redacted] We have this interesting recipe, an[redacted] many more of the same sort, in Mr. J[redacted] ough's new book "Sunlight and Sha[redacted] and he professes to have taken it from a [redacted] which he obtained with some difficulty, entitled "The manufacture of liquors, wines, &c., without the aid of distillation, arranged and prepared expressly for the trade."

—"Atlas" writes in the *World*:—Frank Buckland died on the 19th uiltimo working to the last. Two days before (on the 17th) he finished the preface to his latest book, *The Natural History of British Fishes*. From early sheets of that preface I make the following extract, in which the dying man—evidently, from the context, not then knowing himself dying—makes a declaration of belief which is wholly antagonistic to the theories of Darwin and his school:—

I have another object in writing this book: it is to endeavour to show the truth of the good old doctrines of the Bridge water Treatises, which have so ably demonstrated the "*power, wisdom and goodness of God, as manifested in the Creation.*" Of late years the doctrines of so-called "Evolution" and "Development" have seemingly gained ground amogst those interested in natural history; but I have too much faith in the good sense and natural acumen of my fellow-countrymen to think that these tenets will be very long-lived. To put matters very straight, I steadfastly believe that the Great Greator, as indeed we are directly told, made all things perfect and "very good" from the beginning; perfect and very good every created thing is now found to be, and will so continue to the end of time.

—The officers of the Channel Squadron have resolved to do honour to the memory of Lieutenant Heyland of the flagship Minotaur, who lost his life in attempting to save that of a seaman, who had fallen overboard. The fund will go towards the cost of a lifeboat to be named after him.

—Correspondent: Every year a grand festival takes place at Nagercoil and all kinds of puja are made. This temple is supported by the income of the various lands attached to the temple, and the jewels belonging to the temple were worth about two lakhs of rupees. On such festive occasions the priest comes and adorns the idol with jewels, after which the regular procession takes place. The jewels are always kept by the priest. This festival came off only a few days ago, and, to the surprise of all, the idol was found quite unadorned! Who committed this sacrilege nobody knows as yet.

—Noticing the march of progress and civilization in the Western world the *Surya Prakash* of Surat cries rapturously—"Oh, everpresent and intensely merciful Lord of the earth, in these days Thou art all love and all devotion to the people of Europe." Then, by way of contrast, the *Prakask* asks where are *our* arts, *our* riches, *our* learning?"

Monday, January 31.

—*Bombay Gazette*: A Parsee named Mehrjeebhoy Shapoorjee, aged 23 years, residing in Dady Sett's Agiary-lane committed suicide [redacted] Friday last. [redacted] the [redacted] of [redacted] on[redacted] be a[redacted] a m[redacted] [redacted] [redacted] [

lost its hold upon men? In what other age had religion more hold upon men? There may be corners (the chair Mr. H. sits down in, for example) where there is less religion than there was a generation or two back. But the very fact that Mr. H., a pronounced skeptic, is talking about religion and seems to be unable to hold his tongue; and the fact that Mr. Ingersoll, an atheist, finds it necessary to his peace of mind to talk incessantly about religion —such facts show clearly that religion has a pretty nearly universal grip on the men of this age.

Wednesday, February

—It seems almost incredible ing should have appeared in th ary 14th last: A despatch f Secretary of the Governor that no foundation exists for ed by a Bombay paper of th conspiracy to massacre the Eu pore, nor has there been a Kolhapore, or elsewhere in the dency. The rumour must hav the arrest several months ago o when apprehended attempted to give a politi aspect to a mere gang robbery. No disturba whatever has occurred since then.

The Government of India telegraphed the 12th that they had no information of a such plot. Yet on the 4th of January 27 indi duals were placed on trial before Assista Political Ferris, acting as Sessions Jud charged with "waging or attempting to wa war against the Queen-Empress, collecti arms with intent to wage war, combining w intent to facilitate a design to w ch ing by impersonation, and d delivery of property."

—The news from the more favourable, and it that local officers are secu the census is again progressi some prisoners were rescued on Doomka, mob defied the a the Pako d Rajmahal sub-divis

—*Bom Gazette*:—Hoosein Ebral da of a native craft (*a dinny*) which a n Bombay harbour on Monday last from a-chee, reported to the police authori ere that he had a European passenger ard of his vessel, who was accidentally ed on the night of the 9th January, o'clock. His name is said to be Bernard Devery, a pensioner from the 1st Battalion H. M.'s 2nd Regiment of Foot.

—*Indu Prakash*: It is melancholy to think that the number of Englishmen of the stamina of Sir LeGrand Jacob is becoming smaller and smaller every year.

—The Ahmedabad papers write of a holy Shrawak having visited a Dhed's house at night. When confronted, the holy Shrawak said that he had called for his money. But the wife of the Dhed deposed before the Court, that the Shrawak was in the habit of paying her nocturnal visits, not for his money, but for love of her. This confession has shocked the pious Hindus of Guzerat.

—*Times of India*; Bangalore, 1: The Chief Commissioner and t Maharaj h opened the State Railway to-da tam, 35 miles from B given to the private g eady.

—Vanity Fair has our contemporaries calls an ex ss of Sir Richard Temple, and shocking caricature.

—According to the return te census, the population of Vienna . These figures show an increase 0 on the census of 1869.

—*Overland Mail*, Jan. House of Lords is to be attacked early in the session, Mr. Labouchere having given notice in the House of Commons of his intention to move, that "in the opinion of this House an hereditary House of Legislature cannot be a permanent institution in this country."

—*Record*: Foreigners of Dutch, German, and French origin still constitute the majority of the European population of South Africa, while authority is vested in the hands of the English. The more disorderly spirits gradually retired before the English into the regions beyond. To us they are familiarly known as Boers, a term which means "farmers." While it would be most unfair and unjust to stigmatize all these persons as rebellious and unquiet still they are upon the whole, in outlying settlements, a turbulent race, with a large admixture bad charac We have the authority of rti main g- re blic, roper

hey u inse ss d s. preserva- deeds of the sur- perpetual warlike Caffres, the tially settled among the milar tribes of a more peace- s quite plain that the whole ght among these outlying be hos to English influence. d enslave the natives; we seek to n. They would be a law to themselves; to reduce them to conformity to our n institutions.

Thursday, February 3.

—We acknowledge receipt of the G. I. P. R. Monthly Guide, with Time and Fare Tables, for February.

—We acknowledge receipt of the *Indian Railway Traveller's Guide*, for February, published at the *Bombay Gazette* Office.

—The Str. *Gwalior*, with English Mails, left Aden for Bombay, Wednesday at 1 a. m.

—A native official in Malabar has sent the following to a Madras paper:—"I am an enumerator for the next census, and I have come across the following case in the course of my duty. A Nair female has five husbands, one of them being a Nambuderi, the second a Memon, the third a Wariar, the fourth an Emberan, and the fifth a Nair, all of whom live in her house, and at her expense, she being an heiress. How are these five husbands to be classed in the schedule? as married or single?"

—A singular ceremony was witnessed in Maneckjee Shett's Wadi, Bombay, on Monday, when seven happy couples belonging to the Parsee community were united in the holy bonds of matrimony. These aspirants to hymeneal bliss were exceedingly young, as may be gathered from the fact that the eldest was only fifteen years, whilst the youngest bridegroom was about fifteen months, and the youngest bride a blushing beauty of nine months. Of course, the immature age of the two latter prevented their taking any active part in the ceremony, beyond giving vent to their feelings in true infantile style, and the marital bond was tied whilst each child was seated in its mother's lap.

—*Bombay Gazette*: "Kate Bain, the girl who so mysteriously disappeared from Belgaum, and of whom no trace was found for some weeks, returned to that station on the 28th January, in charge of a police guard. The girl was found in a convent at Panjim, Goa. A correspondent at Belgaum states:—'Nothing much could be gleaned from the questions put to the Sisters, who in fact declined answering them. There is no doubt that they are implicated in her disappearance, their object being to make a nun of her. The case is likely to cause some attraction."

—At the Convocation of the Bombay University last Tuesday, H. E. the Governor, as Chancellor, made an address from which we take the following: What does the study of science mean? Well, it means that in the operations of life in which we seek to turn to account the gifts of Divine Providence, we should be guided by the skill which rises out of knowledge, rather than by haphazard work or groping in the dark. It is not that we should work upon theory, rather than common-sense and practice, but it means that we should ground heory and practice upon ascertained laws. s that instead of going on blindly in hers have trod or adopting at haphazard, we should nowledge comprehend r right application. It turn to good account, hat are given us, but the dence by which we are surpast, when this great country m the rest of the world by a was , communications were slow, and s dependent upon itself and its people pplies of manufactured material, rude le inventions might suffice to utilize oducts of the land. I don't for a mom get the great knowledge of the science of beauty possessed by many of the inhabitants of the country, and the marvellous perfection to which certain arts were carried: but I mean in the prosecution of the industries which form the main staples of this country the arts were rude and simple, and are not calculated to compete in the present day with the science and inventions of the world. The wonderful development of steam which has rendered the sea not a barrier but a bridge to connect one land with another, has borne in upon us the manufactures of other countries to which all the inventions of science have been applied, so that they are produced with marvellous cheapness, and compete, nay, almost exclude, the simple manufactures of our people. Well, what is the moral, what is the policy to be followed under circumstances to which that is but one illustration? Not, surely, that we should tax the people of the country to maintain their industries in their own rude extensive, and therefore expensive, form, but that we should bring and apply to the industries of the country the science which has cheapened production and produced prosperity elsewhere. (Applause.) The natives of this country are surely not less capable of learning; their intellects are not less subtle, their ability to acquire knowledge not less keen than those of their brethern in the West! (Applause.) Sure I am that if they embrace the advantages of modern inventions they would compete successfully with the manufactures of any part of the world. (Applause.) It is in the right application—the prudent application of inventions which are sufficiently numerous, that scientific education will be most profitably directed. And this is but one illustration of the benefits to be derived from a study of science; because there is, as you know well, in the study of the laws of gravitation, in the right estimation of the powers by which we are surrounded, in the knowledge of the component parts of the soil, in the improvement of agriculture, and in the knowledge of chemistry, botany and so forth, abundant exercise for inventive genius and scientific success, which cannot fail to be profitable if we only rightly turn our attention to these subjects. Again the science of astronomy will do much to wipe away the superstition, which the best of the natives of this country deplore as much as we do; to teach the people that the heavenly bodies move in a wonderful

way indeed, but do not exercise malign influences on man's existence. In trying to do away with superstition we do not want to interfere with any man's religion; but simply to teach those truths which we are all seeking.

—The salaried churches in India, says the *Statesman*, will doubtless read a warning for themselves in the commencing disendowment of the churches in Ceylon. The adherents of these churches in that island form so insignificant a proportion of the population, and the movement for disendowment a few years ago was so influential—led by the foremost native gentleman of Ceylon, and having the sympathy of the Governor, that probably no Government could have resisted it much longer. Had a Liberal Government been in power when the question was brought forward in Parliament, and decided by a majority in favour of disendowment, the work would already have b[illegible] nearing completion. Of course with a [illegible] Government in power and Lord C[illegible] Secretary of State for t[illegible] measure was out of [illegible] Singhalese appear to [illegible] their moral victory, an[illegible] tion, to have quietly w[illegible] Liberals in the certaint[illegible] desire. The work has alrea[illegible] No more colonial chaplains, [illegible] will be appointed, and thus [illegible] years the establishment will be [illegible] diminish gradually from simple [illegible] repletion. Then to prevent the a[illegible] a few antediluvian monsters lingering [illegible] ghout another generation, those who [illegible] ain on the list after five years will receiv[illegible] pensation and be compulsorily superannuated. Now as the arguments in favour of disendowment in Ceylon are generally applicable in India, the chief reason why their practical application is delayed is, that the Indian Ecclesiastical Department is a bigger thing than that of Ceylon; its disendowment will attract much attention and discussion, and the interests involved being more extensive, there will be more formidable opposition. But it is a question of time, and not of a long time.

Friday, February 4.

—The Kolhapore Conspiracy trial still drags its length along. The Government of Bombay say with regard to it:

"The Government placed no credence in the reality of the treason charged, and believed that it was part of the imposture of which the real object was to get money from ignorant people, and to stir up the lawless to commit dacoities."

This was their view before the trial commenced.

—Press Commissioner: The Mysore State Railway between Bangalore and Chinnapuna, thirty-five miles in length, was opened to public traffic on the 1st of February.

—Among the recent memorials erected in St. George's Chapel Windsor Castle, is a handsome brass tablet recording the birth, death, and burial of Prince Alamayu of Abyssinia, whose remains were interred at the west end of the building. The site chosen for the memorial is the lower portion of the pillar between the statue of King Leopold and the cenotaph of Princess Charlotte at the western extremity of the north aisle, and but a few yards from the Prince's grave without the Chapel. The tablet is beautifully engraved, and bears the following inscription:—"Near this spot lies buried Alamayu, the son of Theodore, King of Abyssinia. Born April 23rd, 1861, died Nov. 14, 1879. This tablet is placed here to his memory by Queen Victoria. 'I was a stranger and ye took me in.'"

—Deaths last week, 411.

"'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours."

Selections.

JOTTINGS FROM MANY NOTE-BOOKS.

"WHAT HATH GOD WROUGHT?"

When we first began visiting in a neglected district, we noticed a small dairy; the woman who sold the milk was very pleasant, round-faced, bright-looking, evidently not long since come from the country. She, like most of the people, rather shy and suspicious of strangers, gradually [illegible] and m[illegible] frie[illegible] o[illegible] an[illegible] she[illegible] a pl[illegible] [illegible]vet o[illegible] "b[illegible] hi[illegible] to lis[illegible] we cann[illegible] became t[illegible] and duri[illegible] illness be[illegible] of the place.

When it was evedent he [illegible] his work, poor Mrs. R.—go[illegible] managed week by week to[illegible] their faith was often so[illegible] the rent to pay, the cl[illegible] day cam[illegible] how were they to meet its dema[illegible] children had no shoes to go to scho[illegible] was a struggle to get even the bare nece[illegible] of life; indeed, they often had to go witho[illegible] these. Yet never did a murmur escape their lips, "It's all love throughout," they said, and their happy faces told more than the words. They never spoke of want except when in some remarkable way the urgent need had been supplied, and then they asked us to join with them in praise for God's wonderful goodness. "You see, miss, we tell God about it, and He can put it into your heart to give if He sees fit." The place was always so scrupulously clean, the children's things so carefully washed and mended, that no one would suspect them of being, as they often were, nigh unto starvation.

During the mother's confinement we had happily managed to get the man into a hospital; here he was indeed a living witness for his Lord, and may will remember the words of life that fell from his lips and were uttered in his own peculiar, pithy, quaint way; and it cheered our hearts not a little to get his continual messages sent by any that came to visit him, "That he was praying for us night and day." "Tell the ladies to give the message, and not weary, and may it be blessed to others as it was to me."

According to his wish he came home to die. "I'm shocking weak," he would say, "but He's wonderful strong. I feel like sinking through the bed, but I know them everlasting arms is holding me, Won't it be glorious to see *Him* and to meet up there."

He fell asleep in Jesus, and his dear widow has since been obeying the command, "Let thy widows trust in Me." And we know that "they shall not be ashamed that put their trust in Him."

Humanly speaking it is a hard struggle for the dear woman to bring up four little ones, the eldest only nine, and she herself in feeble health, but hitherto God has enabled us to help her a little, and we are sure He will continue to do so.

A TIMELY VISIT.

When visiting, late one evening, in my district, I went to a house where I had not been for some weeks, and knocked at the door of the back kitchen. The family who had occupied the room when I last visited it had gone away, and I found an old man living by himself. His wife had been dead three years; his children are all married, and, having large families, can neither have the father to live with them, nor in any way assist him. The room was neat and clean, though very poor, the bed being on the floor. The old man told me he had once been [illegible] a good business (making net hat-shapes), [illegible] being now out of fashion, his trade [illegible] was quite ruined, and being [illegible]d, he could not begin to learn [illegible] soon found out he was a true [illegible] his delight when I read and [illegible] was quite touching. Many [illegible]t, "Praise the Lord! Bless [illegible]ing sent a Christian to visit [illegible]ered his rent was owing, which [illegible]unhappy, as he feared his land-[illegible]n him out if he did not pay it. [illegible] to settle it for him, but did not [illegible]y way to do it, so together we told [illegible]e Lord about it. Next morning I received a [illegible]ter from a friend, sending me a little money, [illegible]hich I found to be the exact sum he required. [illegible]hen I laid it on the table and told him how [illegible] had been sent to me, his eyes filled with [illegible]ars, and he cried out, "It's the Lord! He [illegible]s heard our prayer!" "Before they call I [illegible]ll answer, and while they are yet speaking I [illegible]ll hear."

"HE BEING DEAD, YET SPEAKETH."

One short visit to a man dying of consump[illegible]n [illegible]ily be forgotten. Scarcely had [illegible] door when he pointed for [illegible] gasped out, "Ask for [illegible] pale face was just shin[illegible]oy, and although the last [illegible] *death had begun*, and each [illegible] gasped out with evident pain, [illegible]cks there was more [illegible]brightness [illegible]ring.

[illegible]clasped in the everlasti[illegible]ms. He [illegible] be silent, but kept uttering words [illegible]esus, as he could get them forced out, "[illegible]s me tight." "I'm just going." "He lov[illegible]—*even me*," was said with peculiar emph[illegible]

Bei[illegible]ed to keep quiet, he replied, almost triumpha[illegible]What, not speak about Jesus! What does it matter if I die doing it? What He has put in must come out. Oh! I have been a wicked fellow; but He has saved me—His word says so."

The dear woman who had taken him in, on his leaving the hospital a few days before, was nursing him with a mother's care; he could not bear her out of his sight. She said, "He has been a bad fellow; indeed, I should have been frightened of him before if half he says of himself is true." He gave her such a look, and said, "I only told you that to show you what a mighty Saviour He is." One day, speaking of some one very ungodly, she said, "I wish he were like you." "Like me?" he replied quickly; "I have broken every commandment except the one against murder, and committed a thousand sins." [illegible] was [illegible]ely anxious about the souls of his [illegible]ons; [illegible]to his last breath he l[illegible] those who [illegible]come to Jesus. His last words [illegible] give you rest;" and then his [illegible]o see the King in His beauty. [illegible]e a man," was the remark of [illegible]nger to grace.

His s[illegible] story was a short one, which we gath[illegible] himself and others. He led a most r[illegible], often coming in late, wet, and in[illegible]o some low lodging-house, awaking as[illegible]d lain down in his damp clothes; no one cared for him, he had none to speak a friendly word to him.

His health gave way, and about a year before his death he was taken to St. Bartholomew's Hospital. While there he felt he was dying,

became convinced of sin, and cried to God to save him. The Lord manifested Himself to him; he became a new creature, and was spared for one year to proclaim the grace of God and win souls for Jesus.

About three months ago he was again taken ill, and went into Brompton Hospital. He prayed to have a Christian in the next bed, but instead of that found an infidel; but this man was soon brought to the Lord through his instrumentality. Ere he left he was made a means of blessing to several others. Shortly before he came out he prayed that God would draw him nearer to Himself, and make him conscio[us] of His presence. He obtained such [a sense] of God's nearness, that in deep [humility] pelled to get out of bed and [fall] Him, whose purity and ma[jesty] overwhelm him. Soon, howev[er] to him such a realization of [God's love] cast out all fear. From that [time] of sin, his deep sense of the [evil] were visible to others, and a [holy] the sweet spirit of love fille[d]

In speaking of the previous [days] "I have had many hard battl[es] often beaten me down upon my k[nees] look up to Christ brought the victory."

It was remarkable how all his last wis[hes] were gratified. While in the hospital, he pr[ayed] ed that he might be spared to go to the Lor[d's] table once more; also that a Christian wom[an] he knew might be willing to take him [home] and that he might die beside her. He [was] dismissed from the hospital on the Saturd[ay] and out of true compassion the godly wom[an] took him in, although her room had been p[re]viously let. On the Sunday he [was] taken the Lord's table, but was [soon] carried home, and died [that] presence of all those b[eloved]

We can only thank G[od] witness the marvels of H[is grace] *the King.*

PLACE IN TH[E]

[LITT]LE TALK WITH A CHI[LD]

[We] his extract as the best [intro]du[ction] a particularly nice little [book] children, "CAN I NOW BE SURE OF HE[AVEN] How?" by the author of "I mus[t] the Chimes Going." Price 1d. (Ha[milton] Co.)]

"CAN *I now be sure of H[eaven] and how?*" Have you ever asked yourself this question, dear child? Have you ever wished very much that you could be certain of "the beautiful home over there?" Have you ever said to yourself, "It would be happy to know that God loves me, and that there is nothing between Him and me; but I do not see how I can be *sure*"?

Let us have a little talk about this, and let me tell you how I found out this happinss; how I found out that I hadn't got it, and determined that nothing, nothing, nothing, should come in the way of my trying to get it, if it might be found by a child as unworthy and as humble as I.

I had a great many things to make me what I called "outside ha[ppy]" and I hope you have some, too. It was [fine] have a little garden [of] own of gardening [I] used to like having a swing in [the] seeing how high we could swing [and] and we had boxes of bricks, and ni[ce] travellers to distant countries, an[d] wrecks and about desert islands—a Ro[bin]son with grand pictures, and a fine [Pilgrim's] Progress, with pictures, too—and a p[ic]ture on Sundays. These were all ple[asant] things; but there was something ins[ide] made me unhappy whenever I though[t] about it; and it was this.

When I went to my little bed at night, something deep down in my heart said, "Where will you go when you die?" Lying awake before I went to sleep, I remember feeling my heart beating against my hand, and thinking, "That will stop some day, and then where will your soul be for ever and ever?" Sometimes, when everybody was asleep, I was too unhappy to go to sleep; and I remember saying to myself, "What's the use of being called a good child when one's only *outside* good? I like being busy, and I like doing my lessons, and I dont's mind my sums being long, and having 9's and 7's in them, because it's so pleasant to get on, and to be getting knowledge enough to be useful. But that's not the real sort of goodness. There's something between me and God still, and I can't [help] that's right."

[The clergyman] the first division into the wicked—those who know that they will go to heaven when they die; and in the second division the sons of God—the happy ones, who know that they will go to heaven when they die."

Then I thought, "I'll try and be very good, very good indeed, from to-day, and see if next Sunday I feel better when the place in the sermon comes."

So I began to try. I jumped up directly I was called, instead of grumbling for a little more sleep, and I tried to *pray* my prayers, instead of only saying them, and that made me a little happier. And then I tried to be more careful about instant obedience, and to be ready to give up the warmest place by the fire to some one else, and to run up-stairs for every one who wanted something that I could get. And I read my Bible in my playtime one or two days, and I tried very hard indeed not to be in a temper when any one spoke crossly to me, or pushed me out of the way. And that lasted all Monday, and all Tuesday, and a good part of Wednesday, and a little bit of Thursday; and I got cross on Friday and careless about my prayers, and worse on Saturday; and when that "*To you, my brethren,*" came on Sunday, I was so miserable that I felt inclined to say, "It's no use; *I can't* go on, *I can't* be good, and yet I want to. And if I begin again and try, I know it'll wear out again, and I shall be as bad as I was before, and as far off as ever from going to heaven when I die!"

You see, I was in a mistake all the time; and oh, if only I had not been too shy to ask some wiser person to set me right, how much trouble it would have saved me! My mistake was this: I thought I must *make myself good,* and *then* God would love me, and let me be His child; while all the time His heart was full of love to me, and this was just the opposite of His plan for my getting out of that miserable first division into the second happy one.

For what He wants us to do is this—and remember it all your life long—He says: "Come to ME, *just as you are,* as bad as bad can be. Don't try to make yourself better! Come to ME, though you have been cross and tiresome and careless; come to Me just as you are, though you haven't liked or cared for My day, or My word, or My house; come and tell Me all about it, and I will show you that all the punishment you deserve was borne in your stead by My dear Son on the cross; and because He was punished for you, because I laid on Him your iniquity—yours who, like a lost sheep, have gone astray—you may go quite free, quite forgiven; for I am too just to punish twice, too righteous to let the stroke fall on the Sin-bearer and the sinner as well."

Taking God at His word for pardon, when [we] come to Him like this, with all our [sins] on us, *is the way from death unto life,* [and] then we see how great was [the love] dear Son to die in our [stead]. So free, comes, by His [Spirit] at soul-birthday which CHANGE OF HEART; and [every]thing is changed. We [are] us no longer "far off," [but] en," "pardoned children," We want to serve Him with [all], not that we *may* be forgiven, sins *are* forgiven us for Jesus [Christ's] and He puts into our hearts [such] ds Him, such gratitude for His [love] much for us poor far-away sin[ners] nd His Son to die in our stead, that w[e] t thank Him enough either with our lips with our lives.

And at last the happy day—that soul-birthday—came to me. It came when I saw that in His Word all this was written *for me,* and that I might go to God, as you now may go to Him, without waiting, *just as I was,* naughty and sinful in heart, to be pardoned and cleansed for His dear Son's sake.

Oh, when I found that His promise was true, and knew from His own Book that He had not cast me out, because I had gone to Him in His Son's name, how joyful it was to look up, and to say "Heaven is mine for Jesus Christ's sake! I am a forgiven child, since Jesus died for me!" How glad I was, when I went to church, to sing with all my heart, "Let us heartily rejoice in the strength of our salvation!" And when the clergyman's "To you, my brethren," came in the second division of the sermon, I remember how the tears of thankfulness came with the thought of His love who, sinful as I was, had loved me, and cleansed me, and put me among the children. Yes, I, even I, was now *in the happy place in the sermon!* —(*Woman's Work.*)

POSSIBILITIES.

BY MISS BOOTH.

"*All things are possible to him that believeth.*"

This seems to me one of the most wonderful passages in the whole Book, because it shows the wonderful love and marvellous condescension of God in beinging us unto such a near relationship to Himself, and giving us such a *mighty claim* to all the blessings that He has provided for us "according to His riches in Glory by Christ Jesus."

Let us look at these words with regard to OUR EXPERIENCE.

How many of the Lord's children there are who are not occupying the ground they *ought* to occupy, and that God intended they should occupy. "The works of the devil" are *not* "destroyed." The enemies are *not* slain, and the heart is not yet, only the dwelling-place of the Most High, they still have to fight these inbred foes and to keep up the struggle with these roots of bitterness, *and, oh! what a weary struggle it is.* They many times resolve to be on the watch for the next assault; but

the mischief is, the enemy assaulting from without, is helped by the enemy *within*.

You have heard others speak of His power to save from *all* sin; but, may-be, you have scarcely entertained such a glorious hope as to yourself: you were thinking about it when Satan whispered "No such thing in this world! What! save from the appetite for that evil indulgence? from the risings of that temper? Made to *love* that man and willing to do him good? *What*! saved from *yourself? Impossible*!"

But your ears were open to hear the blessed message "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin*. Then will I sprinkle clean water upon you, and you shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give [illegible] and a new spirit will I put within you [illegible] will take away the stony he[illegible] and I will give you a he[illegible]

Your eyes lingered o[illegible] and your longing heart[illegible] of being delivered ou[illegible] enemies and made a cl[illegible] who has been closely wat[illegible] losing ground. You have a[illegible] advance also. He whispers '[illegible] what these poeple say, do you [illegible] (Yes he does, to his sorrow.) live without sin than you do; b[illegible] Bibl[illegible] says, 'If we say we have no[illegible] ceive ourselves, and the truth is no[illegible] The devil never finishes his quotati[illegible] es," you say, "but what about these [illegible] *nies*? And you are held to the point [illegible] e after another testify to the power of Jesu[illegible] to save to the uttermost, men and women you knew in former days, and they declare God is no respecter of persons. The same is offered to you, you *cannot* doubt the attainability of this blessing any longer.

Here the devil, who is considerably aroused with the fear of your getting beyond his power, steps in with renewed energy. He sees where you are, and whispers, "Well, supposing this to be true, *you* would never keep it: no, not a week! look at your circumstances, those children at home, your mates in that shop; no use your trying; and then if you get it and fall, sees the dishonour you would bring on the cause, think of the harm you would bring on the cause, think of the harm you would do by bringing religion into contempt and ridicule." And the subtle deceiver has accomplished his end. "Yes," you replied, "I know I could not keep it, I should be *sure* to fall;" and you have turned away from the beautiful country, whose delicious breezes have already reached your weary spirit, giving you a foretaste of the glorious liberty of the children of God. How tempting was the prospect and the rest to your *yearning* heart, rest from worldly cares, rest from the long-continued warfare with your own heart evils, rest from your enemies, rest from *self*, even "the rest that remaineth for the people of God." And *yet* you turned away from it and again renewed the weary struggle in the wilderness.

"Be still, sad heart," deliverance is this day proclaimed in your ears; perhaps your eyes are reading these words, "*Arise* I say from this slough of despond, throw off the chains that have so long fettered and held you down, look up! There is hope and help for *you*, for 'all things are possible to him that believeth.'" Here is encouragement, life, and joy, not *some* things, deliverance from *some* sins, but all *things*. We know what the devil says about it, and we have heard what men say, but hear what God says, "all things are possible to him that believeth." Oh, tossed and troubled soul cease from your wanderings to and fro; look away from your own miserable, *doubting*, *fearing*, heart; look away to Him who will do all things; stretch out your trembling hand of faith and *lay hold* on His glorious promise. "All things are possible to him that believeth."

Dare you *now*, at *all costs*, cast yourself, with all you have and are, on the faithful promise of God, believe, in spite of the mountains of the difficulty that arise to hinder you on every side?

I ask, dare you in spite of earth and hell, have *a clean heart*? "A heart in every thought renewed." You hesitate. Why? I fancy I hear you saying, "If it was not for that besetting sin, I would venture." And what are your besetting sins in the sight of an Omnipotent Redeemer?—Evil tempers, fear of man, this self. *He* can slay them out and leave not a vesti[illegible] behi[illegible] "[illegible]me t[illegible] de[illegible] yo[illegible] tak[illegible] swim[illegible] li[illegible]

wo[illegible] on pl[illegible] Bunya[illegible] is it in o[illegible] arose in t[illegible]m of [illegible] secution; now the dang[illegible] temptations. Some of [illegible] ed in that age, and Bu[illegible] with a master-hand.

There was the "Hill[illegible]ucre," mine, which might almost answe[illegible] tion of the modern Leadville. A[illegible] Demas stood near the mine and becke[illegible] grims to turn aside and dig awhile in its [illegible] lodes. Some ventured to the mouth of the min[illegible] and fell in; others descended to dig for ore and were smothered by the fine-damps. What a vivid picture this is of many Christian professors who are so allured by the greed of lucre that they are precipitated into the pit of covetousness, and all their spiritual life smothered out of them. To possess money does not always harm a Christian; it is when money *possesses him* that the fatal mischief is done.

Right after the description of the silver mine comes a passage in Bunyan's allegory, which ought to be expounded in all our pulpits or prayer-meetings about once a year. It describes the pilgrims as they reach a place where the road becomes rough, and demands some self-denials. They are a little foot-sore by reason of the hardness of the way. Now comes the temptation to self-indulgence. Just off the straight road to Heaven, on the *left* side, there lies a very enticing meadow, which is called By-path Meadow, and which shows a velvet surface, soft to the step. Over there is the easiest going—says the one pilgrim to the other—come, let us go over into it. Then they "went to the stile to see."

That has been the first perilous step with many a member of Christ's flock in these days. They simply want to get a look at the forbidden pleasure, or the doubtful place of amusement. Is the ball-room a folly? says the young man—then I'll go and see the folly of it for myself. Another says "Judge A——s' wife has been to see the great actress from Paris, and she is a Church-member; so may I." Looking bred longing with Bunyan's pilgrims, and the next step was to clamber over into the meadow. When one of our Church-members ventures into a corrupting place of amusement he is very likely to meet some "hickory" professor there, who like Bunyan's "Vain Confidence," is already over the stile, and who will tell him that it is not worth while to be puritanical, and to travel a hard road to Heaven when an easier one can be found. One inconsistent Christian furnishes a bad precedent for another. This would be a sufficient reason for me to keep the wine or "Edinburgh ale" bottle off my own table; for if it got there a score of other decanters would follow in its wake to other people's tables.

All along the straight highway of holiness skirts a By-path Meadow of worldly conformity, and Self-indulgence stands at the stile to beckon people over. On the side of self-denial lies safety and a clean conscience. Brother A. [illegible]—is bringing up his children to walk with [illegible]at side in plain, coarse clothes, with [illegible] dollars saved every week for the [illegible]hat might otheswise be fritter[illegible]ettes, circus-tickets, or confec[illegible]lieves with Dr. Bushnell that [illegible] better for us than soft ones. [illegible] age is in no danger from [illegible] danger comes from the per[illegible]rful invitations to slip over the [illegible]ee and easy territories of the

[illegible]n goes over that style to partake [illegible]ries of pleasure he offends Christ; [illegible]he goe[illegible]here to protest he offends his ill[illegible]osen company. If he goes voluntarily, for [illegible]e gratification of the "lusts of the flesh," he [illegible]ay expect to bring up where the Pilgrim [illegible]d—in the cell of Doubting Castle. Nothing [illegible] more certain to destroy all peace of mind, [illegible] assura[illegible]ce of hope, all fellowship with Christ [illegible]l all relish for devotions, than a life of con[illegible]mity with the world. To steal back again [illegible]er the stile to the communion-table makes a [illegible]ofessing Christian feel very much like a [illegible]ito[illegible]. He must have a very guilty [illegible]s his Lord say unto him [illegible]ce of me," for he knows [illegible]n almost utter forget[illegible]ons to Christ.

[illegible]ishes to know just where [illegible]e runs between conformity to [illegible]path Meadow, [illegible] [illegible]d the workings [illegible]ere he can walk [illegible] [illegible]th a clean conscience i[illegible] [illegible]ot the popular or the fas[illegible]de, [illegible]s the easy one. But where [illegible]rist is [illegible]even ignored, is *not* the side for a [illegible] He cannot take his Master with [illegible]. He cannot ask His blessing on his cards, [illegible]e-tickets, or his wine glasses. When poor [illegible]ose Sodom for his dwelling-place, he had a sorry time of it—with the tide of revelry roaring around his own doors, and sweeping away his wife and daughter to perdition. Selfishness took him to Sodom—to be burned out with the rest of his neighbors.

After Bunyan's pilgrim got out of Doubting Castle he put up a sign-board of warning beside the tempting stile. In these days it would be well to set up, in capital letters, the warning from the Lord of the way—"Be ye not conformed to the world. Walk in the Spirit and ye shall not fulfil the lusts of the flesh. It is an evil thing and a bitter to depart from the living God."—(*N. Y. Evangelist.*)

[illegible]ary.

—Rev. C[illegible]

Some add[illegible]ks ought, I think, to be made [illegible]e observations recently put forth[illegible]on the Minor Prophets. In a recen[illegible] of the *Record* one of your correspo[illegible]rote in commendation of Calvin's [illegible]" Commentary on that portion of G[illegible] He did not speak more strongly [illegible] speak who are entitled to be hear[illegible]bject. Some years ago the excellent Rev. J. Owen, Vicar of Thrussington, translated into English Calvin's Latin work on the "Minor Prophets." What was Mr. Owen's witness? In his preface Mr. Owen honestly says:—"I can bear this testimony, that before I had read Calvin on the Minor Prophets it was

to me one of the least inviting and the least instructive portions of the ancient Scriptures, but I find it now one of the most interesting. It practically exhibits two things which it greatly concerns us all to know—what God is, and what man is." His subsequent remark is peculiarly important at the present crisis in our Church. He adds:—"It sets before us manifest facts which prove the wonderful mercy and forbearance of God, and also the amazing tendency of man to superstition and his persistency in his course notwithstanding all the powerful means adopted for his restoration." These words were written by Mr. Owen in 1849. If he had lived in 1880 he would perhaps hav[illegible] written on that subject with greater f[illegible] "If there be a wish," he adds, "[illegible] Popery is, all its main lineamen[illegible] clearly exhibited in the charac[illegible] stition and idolatries of the [illegible] features of errors are the sa[illegible] only somewhat modified by [illegible] cumstances. But our enlighte[illegible] read Popery in the history of t[illegible] as clearly as in his own history. [illegible] are Calvin's Commentaries that [illegible] himself says, "Next to the read[illegible] ture, which I strongly recomme[illegible] you to read the Commentaries of C[illegible] f[illegible] I consider that he is incomparable in interpre[illegible] ing Scripture, and that his Commentaries a[illegible] of more value than all that the library [illegible] the Fathers transmits to us." It is often said that history reflects itself: and the writings [illegible] the Minor Prophets are a glass in which w[illegible] may learn many solemn cautions against o[illegible] modern Ritualism and Popery on the one han[illegible] and against our national want of recognitio[illegible] of God's authority on the other. W[illegible]ld tha[illegible] as a nation, we might be en[illegible] our hankering after Ro[illegible] ing to scepticism and [illegible] the words of one of th[illegible] hencefo[illegible] Lord.o[illegible] at Bish[illegible] that his[illegible] the Minor[illegible] f his life.

TELEGRAPHIC

London, January 27th: Latest [illegible] state that the garrison of the [illegible] which is commanded by Sir W[illegible] made a sortie and captured [illegible] British inflicted a heavy loss on [illegible] eventually fled. The garrison consists of a[illegible]50 men of the 21st Fusiliers, a detachment of [illegible]e 58th Regiment, and a few of the 94th Regiment, besides two guns.—The rains which have set in in the Transvaal are delaying the advance of sir George Colley's relief column.

28th: The House of Commons last evening resumed the debate on Mr. Forster's bills for coercive measures in Ireland. Mr. B[illegible]ght, who took part in the debate, strongly supported the bills.—The House agreed to an adjournment of the debate.—The *Standard* of to-day publishes a telegram on the best authority, from Saint Petersburg, stating that Russia does not contemplate another campaign against the Tu[illegible]mans at present.—The action for libel brought b[illegible]ori Kabeer, the co-regent of Hyderabad, [illegible]rt Knight, editor of the *Statesma*[illegible]pecial jury at Court of C[illegible]pleads justifi[illegible]h has been received from the [illegible]tates that a British force, chiefly co[illegible]d men belonging to the 58th Regi[illegible]ttack on the Boers' position at Lang[illegible]repulsed by the Boers with heavy lo[illegible] of the British.—Sir George Colley's [illegible]ncamped three miles distant from the p[illegible]e Boers have taken up their position. [illegible]s awaiting the arrival of reinforceme[illegible]king an attack.—General Legrand Jac[illegible]

29th: The Secretary of State for I[illegible], replying to a question in the House of Commons, said that the Kandahar Railway would not be pushed on, pending decision as to the extent of the country to be permanently occupied.—Lord Waveney introduced a resolution in the House of Lords, urging the permanent occupation of Kandahar. Lord Enfield, Under-Secretary of State for India, defended the policy of the Government, and after a short discussion the resolution was withdrawn.

30th: A later official account has been received concerning the repulse of the British force at Langsnek by the Boers, which states that the attack was made in flank by mounted infantry, whilst a force on foot, consisting of men of the 58th and 60th Regiments and Naval Brigade, made a simultaneous advance. The Boers, who fought stubbornly and made a desperate resistance, eventually repulsed the attack.—The following are the casualties in the 58th Regiment:—Colonel Deane, Major Poole, Lieut[illegible]nt Robert [illegible]s, and Staff Lieutenant [illegible]in [illegible]he [illegible]The [illegible] board has arrived at [illegible]jor Hingeston, of the [illegible]nded at Langsnek, has [illegible] Second Lieutenant the [illegible] same regiment, is mis[illegible] (the historian) is seri[illegible]ublishes a paragraph [illegible]nt of India contemplates [illegible] Press Act shortly.—The [illegible]quis of Hartington (Secretary of State for [illegible]dia), in reply to a question in the House of Com[illegible]ons said, that after the evacuation of Kandahar a [illegible]ative repre[illegible]tative of the Indian Government would be desirable there, as well as at Kabul.—Mr. Childers (the Secretary of State for War), replying to a question in the House of Commons, said that 2,554 men had already arrived at Durban from India. Reinforcements from Gibraltar will arrive there to-morrow, whilst a further number will arrive on the 10th February; thus making a total reinforcement of 4,500 men.—With reference to the treatment of the Boers, he said that those of them who commit no outrages will be treated according to the customs of civilised warfare. The question of their rights as belligerents had not been raised.—Sir Charles Dilke (Under-Secretary for Foreign Affairs), replying to a question, said there was no longer any question of a Conference being held in settlement of the Greek frontier, but that negotiations of the Ambassadors of the Powers continue, and the views of the British Government on the subject remain unchanged.—He trusted that the pending negotiations would lead to such united action of the Powers as would secure a peaceful solution of the difficulty.

Athens, 31*st*: In the Greek Chambers there has been a debate upon the political situation of the country.—M. Coumoundouros, the President, expressed his opinion that a Conference would seriously affect the interests of Greece, and that the proposed arbitration of the Powers was preferable.

London, Febuary 1st: Seditious placards have been posted throughout Ireland by the Fenians, which the police have received orders to pull down.—A meeting has been held in Dublin of ladies sympathising with the Land League movement,—[illegible] Northbrook is indisposed.—The depate on the co[illegible] for Ireland was resumed in the House of C[illegible] yesterday.—Mr. Gladstone would not agre[illegible]mpromise for the purpose of reconciling the co[illegible]ding parties, and insisted upon a division.—The Home Rulers continue their obstructive policy.— 7-42 P. M, Obstruction by the Home Rulers in the Commons still continues, and the House, which met on Monday afternoon, is still sitting.

2, 6-10 A.M. The House of Commons is still sitting, but motions for an adjournment of the Debate are continually being made by the Obstructionists,—Mr. Bright stigmatized the conduct of the Home Rulers as grossly insulting to the House.—The Government intends proposing a remedy for obstruction in the Commons very shortly.—11-40 A.M.—At 10 o'clock this morning the Speaker of the House of Commons stopped the debats on coercive measures, upon which a scene ensued.—The House then assented to the intoduction of a Ministerial Bill for Coercion in Ireland, when the Home Rule members immediately left the House *en masse*. The Bill was at once read a first time, and the second reading fixed for noon to-day.

PASSENGERS SAILED.

Per P and O Str. *Sumatra*, 29:

For Brindisi.—A Gentleman and Dr and Mrs E A Fitzgerald, Mr M J Lavers, Hon'ble J S White, Mr J Stimner, Mr G Diefenbach, Brigadier-General C I S Gough, Mr and [illegible] H Davidson, Col J B Cox, Mr Ferguson, and Mr R [illegible]z.—Mr S E Cotton and a friend, Mr D Pidgeon, [illegible]ch, Mr [illegible] Brown, Mr C Faltis, Mr R Faltis, [illegible] Robertson, Mr J J Linesay, [illegible] and Mrs P Mackinnon.

[illegible]th, for Liverpool:

[illegible]ampbell, Mr F J Hewett, a [illegible]oodall and infant, Captain [illegible]kersteth.

[illegible]o. 1:

[illegible] Crawford, CS., and Mrs Crawford, [illegible] Greenfield, Mr A C Laughton, Mrs [illegible]rummond, Mr W L Brand, Mrs [illegible] Mr and Mrs Lindsay, Rev J Newton,

[illegible]NGERS ARRIVED.

[illegible]*ksome Hall*, 28:

[illegible] E A Moscardi, Miss Moscardi, Mr and [illegible] Mr and Mrs Oulton and femily, Miss A [illegible]ackenz[illegible]ohn R Haswell, Mr Charles Hogg, and Mr Flowe[illegible]

From S[illegible]—Mr E Morean.

Per P and O Str. *Mongolia*, 1:

From Southampton.—Major and Mrs Hartshom, Mrs Watson and infant, Major J Bruce, Mr and Mrs Fulton, Rev J Walker, Miss Osborne, Mr A Power, Mr J Lewis, Mr A Miller, Mr G Ramsay, Mr W Sallers, Mr A Ralph, Mr G Timber, Mr W Smith, Mr J C Newell, Col Turton, Mr A Cowie, and Mr Midwood.

From Brindisi.—Lieu-Col-Stewart, Mr J Guise, Mrs Strutt, Lieut-Col Day, Mr J Nicholl, Col Arbuthnot, Major J Cook, Mr R S Stephen, Lieut J Buston, Mr W Porteous, Surg-Major McKay, Mr D Anderson, Mr C H Roberts, and Mr Howse.

From Venice.—Mr Forrest, Mr and Mrs Wordsworth, Mr and Mrs O'Callaghn, Capt and Mrs Holdick, Mr and Mrs Purvis, Mr Sievwright, Mrs Zimermen, and Genl Annesly and European Servant.

From Suez.—Gunner Whalley, wife, and 3 children, Capt Vining and Mr Polleam.

Domestic Occurrences

MARRIAGE.

BAYFORD—HOBBS—Jan. 22nd, at the Cathedral, Fort, Bombay Mr. W. H. Bayford, Engineer, Bombay, to Annie, widow of the late Mr. W. Hobbs, Byculla

DEATHS.

HOBSON—January 22nd, at 59, Gloucester Terrace, Hyde Park, Amelia, widow of General John Hobson, Bombay Staff Corps.

CUNINGHAM—January 25th, at Kurrachee, Annie, the wife of Major C. A. Cnningham, A. A. G., Line of Communications, S. A., aged 35 years.

MODY.—Feb. 3rd, at the family residence, 107 Mody Street, Fort, Bai Dhanbaijee, relict of Hormusjee Pestonjee Mody, and beloved mother of M. H. Mody, missionary.

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Rev. D. H. Lee, 15th November 1881, Rs. 7-10; Dr. J. H. Vansomeren, 1st July 1881, Rs. 11-8; T. Kenderdine, 9th July 1881, Rs. 5; R. C. Wroughton, 6th October 1881, Rs. 7-10; G. Ainsworth, 23rd January 1881, Rs. 2; Rev. F. J. Macartney, 29th August 1881, Rs. 7-10; Basel Mission House Dharwar, 31st December 1881, Rs. 7-10; Rev. W. W. Brown, 19th December 1881, Rs. 7-10; J. K. Bythel, 21st November 1881, Rs. 6.

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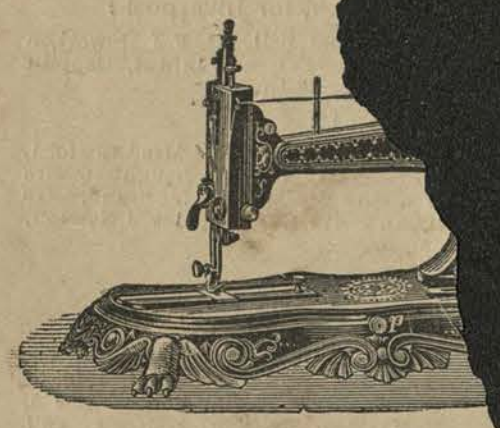

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but with
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